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THE
MISSIONARY LINK.

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No. 3.

THE work of our Bands in preparing and sending out their BOXES is so practical and important that we give in detail pleasant responses from the warm hearts of our missionaries. We remember that when our Saviour would indicate the service that His followers could render, He mentioned the smallest possible service "A CUP OF WATER," "for water costs nothing, and it requires little effort to fill a cup, and hand it to a thirsty one." As the gifts of our Bands often valuable in themselves, are doubly so because of the intense interest, and painstaking personal labor which they require, they are therefore not beneath the Saviour's notice.

One of our missionaries in India, after more than twenty years of service writes :

"It is very helpful to know that so many are thinking and working for us. Missionaries need much patience born of love, to help turn everything to the right channel for their pupils."

"We can hasten the day of great things for India by praying for it. Work and Prayer! Prayer is a mighty force that links power to Work."

"If people only knew how sweet it is to tell these heathen children of Jesus they could not stay at home! There is such wonderful eagerness on the part of the Japanese to learn, and the beauty of our service is, that one can nearly always begin to teach in English at once."

THE population of Samoa consists of 35,000 people, of whom 26,000 are nominal Christians. There are about 200 Christian schools, with over 8,000 scholars. The first missionaries to these islands, were eight native Christians from Tahiti, who went there in the year 1830. Six years later, they were followed by English missionaries sent out by the London Missionary Society. English Wesleyans have also several missions there.

The Samoans are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique, and have a soft and musical language. They have been converted to Christianity and are very moral and honest. On Sunday no work is permitted on shore, and it is claimed natives are not allowed to work on board ships in port. The sale of intoxicating liquors is absolutely forbidden.

The importance of Samoa as the key of the South Pacific, is the cause of the present struggle for its occupancy.

England and Germany are under mutual obligations to respect the neutrality of Samoa. In the declaration signed by Count Bismarck and Sir Edward Malet in April, 1886, Samoa, the Friendly Islands and Nine Island are expressly acknowledged to be neutral territory, and explicitly exempt from foreign occupancy.

The United States secured from Samoa by treaty ten years ago, the right of one seaport, Pago Pago, to be used as an American coaling station, it being about midway in the long stretch of seven thousand miles, (the longest voyage in the world) between San Francisco and Australia.

For the first time in the history of our government, the Secretary of the Navy has opened negotiations with Pennsylvania Companies, to carry coal ten thousand miles direct to Samoan Islands. Three thousand tons of coal are wanted for use at the U. S. coaling station, in the Samoan Islands.

FIFTY years ago there was not a native Christian on the Fiji Islands, now there is not a heathen. Not long since

in response to a call for fifteen native missionaries, for dangerous and unhealthy work in New Guinea, forty volunteers responded. What a glorious tribute to foreign mission work the history of these once debased islands presents.

REV. J. M. KNOWLTON says: There are facilities for the evangelization of China, which in a measure, offset the obstacles. First, throughout the empire facilities for traveling by water, are more complete than those of any other country. In addition to the numerous rivers and their tributaries, there are countless canals, forming a complete net-work of water communication, over all the plains of the country. The missionary has but to step into a boat, taking his assistant, books, food, bed, and by a quiet and easy mode of conveyance, he is soon at any part of the field that he wishes to visit.

The clanship of families, and the custom of living together in villages and cities, will also facilitate the spread of the gospel. The eminently social habits of the people will contribute to the same end, since what one person learns, he soon communicates to others.

The settled habits of the people, constitute another circumstance far more favorable to their evangelization, than if they were roving, fickle, warlike tribes. Another facility is the universality of the written language. Though the spoken dialects are numerous and very diverse, the written language is the same throughout the empire; so that the Scriptures and other books and tracts, when *once* printed at any station, may be circulated everywhere, requiring no revision, though carried to the most distant parts of the land, and even to several bordering countries.

Another advantage is, that the views, objections, and characteristics to be met with, are substantially the same throughout the empire; hence the same arguments found best adapted to combat false doctrines, meet objections, and convince of the truth of Christianity, in one place, would be

found equally useful in other parts of the empire. The intelligence of the people upon moral subjects, as compared with more barbarous nations, constitutes a stepping-stone to their more ready acquaintance with the precepts of Christianity, and when converted, to their more rapid progress in religious knowledge. Moreover, their religious instincts are on the side of Christianity. They feel themselves in some way, amenable to a power higher than men or gods. The adaptation of Christianity to meet all these spiritual wants and religious aspirations of the soul, gives it an important vantage ground, and does not fail to commend it powerfully to the minds of even the heathen.

HISTORICAL China was born with Legendary Rome ; but already the Chinese Empire has outlived the Roman by more than 400 years. Confucius, an eminently historical personage, and living 2,000 years higher up the stream of time than modern critics, regarded the old records which he collected and edited as historical.

The origin of tea is lost in obscurity ; and no definite date is assigned to its first use as a drink. Cotton, now largely grown in China, and the poppy still more widely cultivated, were both brought from India. It is hard to ascertain whether the poppy was used at first as a medicine alone or as a stimulant. Cotton was introduced A.D. 1280-1295.

Paper was preceded by the bamboo tablets and by close woven silk. In the year B.C. 105, the Marquis Ts'ai invented the manufacture of paper from the inner bark of trees, ends of hemp, old rags, and fishing nets.

As early as A.D. 177, the Chinese classics were engraved on stone, and impressions were taken from these tablets. It seems strange that the hint thus given did not at once develop into printing. Block printing was known in the Suy dynasty A.D. 581-618 ; and finally adopted for the printing of the Nine Classics by imperial order A. D. 952, 470 years that is, before the birth of Caxton, A. D. 1422. Hangchow was early famous for its specimens of printing. Metal types

were used in A. D. 1680 by imperial order ; but the fount was purloined and ruined.

Five times over from the great burning of the books by the founder of the Tsin dynasty, B.C. 221 (the mighty builder also of the great wall of China, 1,500 miles long, who wished Chinese history to begin with himself), down to the sixth century A.D., the collected libraries of manuscripts have been burnt by design or accident ; and partly, it is said, from the memories of the learned, partly by diligent search, the loss was repaired. The Imperial catalogue, compiled 200 years ago, contains 10,000 separate works in 173,242 volumes.

A CHINAMAN in New York City has started an evening school to teach the English language to his own countrymen.

THE missionaries of the "China Inland Mission" of Great Britain, generally adopt the native costume. They have extended their work to fifteen provinces. Some of these missionaries have consecrated their wealth to the work, and none of them receive a stated salary, but such support as the income of the Society will allow.

It is estimated that converts to Christianity in China have more than doubled within ten years, and now exceed 30,000.

TWO native Bible Women in Japan, maintained by our Union Society write of a Summer tour for holding religious meetings. One writes "Very few in a country place, knew anything about the true God, while there were many bad people. They formed a secret plan to attack us, on our way home and wound or kill us, by throwing stones. We were not aware of their intention, but as the meeting closed late, and the roads were bad and lonely, we concluded to remain where we were until morning, and thus we escaped all the dangers that threatened us."

FOREIGN DEPARTMENT.

INDIA—CALCUTTA.

THE HOUSEHOLD PET.

By MISS GARDNER.

LITTLE Tulsi played in the sunlight, that came streaming into the open door of her mother's house, tottling over the threshold, into the great world of light outside, and crawling back to pick up the sunbeams, that she had left behind on the floor. It seemed as if they might be picked up by her baby fingers, but not succeeding in getting them, she tires of her play, and runs to her mother to be crooned over, and talked to, as only mothers know how to do. Little Tulsi is a high-caste Hindu baby, and her home is in the midst of a far-off Indian city. A fortunate baby she is, too, for the gods have been very kind, and in the zenana, around their mother and gladdening the eyes of their father, are four lovely boys. Very fortunate, a favorite of the gods is Tulsi's mother, and very fortunate also is the little Tulsi herself. If she had come into the world first, very little welcome would she have found. But when one after another, the boys came and grew up from babyhood to boyhood, strong healthy little fellows, the father said "never mind" when Tulsi appeared, "we can afford to have one girl," and the mother heart warmed toward the baby daughter, and Tulsi's life was full of joy and love. Even the father sometimes took her in his arms and caressed her, and the boys thought a sister a very lovely thing to have, and brought her bits of the good things which it was their privilege to share with their father. Tulsi thought the world a very beautiful place, as she rolled in the sunshine, and drank in the still warmer sunshine of her mother's love.

One day a strange thing happened in this little girl's life. She had grown from creeping, to standing firmly on her sturdy little legs, and her two bright eyes were capable of

taking in a great deal, and her fingers ! you who know anything of baby fingers, can easily imagine of what mischievous exploits hers were capable. It was when she was about three years old that this strange thing happened to her, as she sat one day near her mother weaving bits of grass together to make a basket, and not meeting with much success in her occupation. Suddenly the door darkened, and in stepped the strangest looking person Tulsi had ever seen. She crept very close to her mother, and was too frightened to scream. Even her mother was discomposed at this strange apparition, and pulled her cloth over her face, and sat quite quiet. This new comer was the Zenana teacher, who had been visiting in the neighboring houses, about whom Tulsi's mother had been hearing for a long time. In speaking of her one day, to one of her friends, she had said "I wish she would come to see me." The friend had given very glowing accounts of the lady, her singing, and the many things she could do, even though she was a woman, and she thought it would be pleasant if she would come and teach her what her neighbors and friends were learning. Only the day before, Gopal's wife had come to sit with her and brought the loveliest scarf, which she was knitting of various bright wools, and Tulsi's mother thought how much she would like to make some for her husband and children. But she had never seen an English dressed person before, and the coming was so sudden, that for a moment she lost her presence of mind, and retired behind her sari, so that the visitor saw only a figure shrouded in white from head to foot, with a frightened little girl crouched close to her. The lady was accustomed to such receptions, and began by gentle words, to draw out the timid woman, till by and by, first one eye, and then the other, emerged from the cloth, and the whole face was revealed. Tulsi's mother became thoroughly interested in telling the Mem Sahiba about her boys, and how good the gods had been to her in giving her four boys before the coming of the little daughter. Tulsi forgot her shyness, and was soon absorbed in examining the strange things the lady wore.

An hour passed pleasantly, and the visitor must go ; not however till in answer to earnest entreaties, she had promised to come again and teach, as she had been doing in the houses of their neighbors. Tulsi followed her to the door with her little hand full of cardamon seeds, which her mother had given her to present to the lady.

That night, when the father came home, and the boys returned from school, very wonderful were the stories they heard. Tulsi's father, long before knew all about this lady. He had often met her in the narrow streets and lanes about his house, and he had heard from his brother Babus too, what her errand was. He knew that she was a messenger of the Lord Jesus Christ, and about the Christ religion he knew a good deal, and in his heart he thought about it more than he ever felt like putting into words. In his youth, he had gone to a Mission School in a city near by his native village, and there had become convinced of the truth of the Scriptures. He had made up his mind to come out from his people, and take a stand on the Lord's side ; but before doing so, he confided his wish to his father, who horror stricken at what he heard, at once removed him from the school, and taking him to a distant village, shut him up in the house of his grandfather. There, every influence was brought to bear upon him, to give up his intention, and every device used, to divert his mind, till at last the lad promised to think no more about it. Then marriage arrangements were made for him with the daughter of a high-caste wealthy neighbor, and in the gaieties of the wedding festivities, the impressions died out of the boy's mind, and care was taken, that he should not be placed again where he could hear anything that would bring them back. So he grew to manhood a Hindu, so far as outward observance was concerned, but with no belief in his heart for anything. He easily gave his consent, that his wife and little daughter, should be taught by the Mem Sahiba, even though he knew that it meant teaching them the truths that had brought so much trouble to him. Trouble, because

he had not the courage to stand by his convictions in the face of great opposition, forgetting what he had been taught in the Mission School. "If any man will come after me, let him take up his cross and follow me."

It was arranged therefore that the Mem Sahiba should come, and she began to visit regularly. Tulsi's mother being bright and quick, soon mastered the art of reading, and was able to read intelligibly in the simple books given her. Tulsi herself, took great pride in being able to bring her primer and say a short lesson. The good time for both, was when the lesson-books closed, the lady opened another book which she always carried with her, and read to them beautiful things, or what Tulsi liked better still, sang to them songs in their own language.

Thus the years went on, till the little girl was eight years old, and could read well. Her mother learned many things, and among her simple neighbors was looked upon as quite a learned woman. She had learned however something of which she did not speak to them, something which she kept in her own heart.

But now a change must come to this quiet happy family. Tulsi being eight years old must be married. The father and mother have talked it over, and the mother with a real longing after the better things, begs that the marriage may be postponed. She even pleaded that they may all come out, and confess the Christ who has become so dear to her. The husband who resisted so many years ago, finds it easier to resist to-day, and allured by the wealth of the family from which has come the offer to marry his daughter, he turns a deaf ear to his wife's entreaties, and makes the arrangements for little Tulsi with a man three times her age. Great was the display of the wedding ; with flourish of trumpet, and beat of drums was it inaugurated, and carried on through many days of celebration ; fireworks and all sorts of festivities, followed each hour of the day, and little Tulsi covered with jewels and rich clothes, thought that being married was

indeed a most delightful thing, and wished it might go on forever. But everything has an end, and the wedding festivity came to its close all too soon. A part of the marriage agreement had been, that the little wife should be taken to her husband's home to be brought up in the zenana of his mother, till she was old enough to perform the duties of a wife. Poor Tulsi's mother did not know this, until it was too late to remonstrate, for her husband had discreetly kept it from her. Never before, had the little one slept away from her mother, never before, been away from the beloved home circle. Now she finds herself separated from them all, in a strange place, surrounded by strange people who stare at her, criticise and laugh at her, till the poor little weary homesick girl's life is a burden to her. They do not mean to be unkind, but to Tulsi everything that is not home, is not pleasant, and like the petted spoiled child she is, she spends her time crying, and refuses to be either obedient or loving in the new home. So this little child-wife is punished by the mother-in-law, to bring her into subjection, as two other of her sons' wives had been taken in hand, till the spirit crushed out of them, death had mercifully come, to release them from a lifelong bondage.

Not so however is it to be with Tulsi, our merry glad-hearted little Tulsi who had never before in her life known a sorrow or a care.

She had been a wife only a month, when her husband sickened and died. Alas! whose fault was it, that this man who had indulged in every kind of excess his whole life, should not have power to resist disease when it came, whose fault but that of his little girl-wife? Henceforth what a life was hers! What reproaches are heaped upon this child-widow. Her pretty clothes and rich jewels are taken away. In a coarse white cloth wrapped around her, the rest of her life must be spent in fasting and penance, to atone for her great sinfulness. She must be the drudge of the household. She must enjoy nothing.

Our poor petted, loved and loving little Tulsi, what can be done for her? What can be done for thousands, yes millions of little Tulsies over this great Indian Empire. Women of England and America what *can* you do? What *will* you do?

INDIA—CAWNPORE.

A HAPPY SURPRISE.

Letter from Miss EBERLE.

I HAVE three villages which I visit weekly, and there are other places that I am longing to go to. One school is in a village some miles away, but I have a good and faithful servant who goes with me to carry my basket of books, a little camp-stool, and sometimes a box of simple medicines. He is also useful in driving away dogs, and in leading the way through herds of buffalo, goats and swine, with which every village is well supplied. Most of the girls in this school are of higher caste and improve rapidly. But would you like to know how I reach another school in Sangawa? First a long drive over a good road to a certain point, then two miles in a palanquin borne on the shoulders of four natives, over an uneven way, across the fields, under a cloudless sky and burning sun, on and on till the village is reached. Then into the dirty narrow streets, and up to the door of the Zamindar's house. But the door is closed and there is silence within. What does it mean? Has some Hindoo festival deprived me of my pupils to-day, or have they all gone to the Ganges to bathe? I open the door and enter a long narrow place, with bare walls, and only the hard earth for a floor. At one end is an open place and a flight of stairs leading to the top of the house. A few pieces of coarse cloth called "tal" are spread on the earth for a carpet. But I have no time to notice these things, for no sooner have I set foot inside, than about twenty bright-faced, happy-looking girls rise to their feet, and touching their foreheads give the usual salutation "Salam Miss Sahib." There is a smile of welcome on every face. Dear girls, knowing that I wish them to be quiet and orderly in school, they had taken their places and were as still as mice. But now the native teacher comes forward to take my basket, hat and umbrella, and I sit down among them, not on the camp-stool but on a real chair with arms, the only one per-

haps in the village. After a few pleasant words, the girls respond to the calling of the roll. Twenty-four out of the twenty-five are present. Then we sing a hymn, "Jesus loves me" or some other, after which with closed eyes and folded hands a simple prayer is repeated. The next thing is the Bible lesson in the form of a familiar talk, in which the Truth is brought in. For this, they gather in a little group at my feet. How eagerly they listen and how they love to answer the questions. Oh, may the truth sink deep in their hearts! After this, they repeat the catechism in concert. Then another hymn is sung, after which they are examined one by one in the lessons they have learned during the week, and each pupil has some verses of Scripture to repeat. Usually a number of women come in to hear the singing, and become so interested, that they often remain till the school is dismissed, and so they too hear of Jesus. I am always glad when they come, and want to visit them in their homes, but there is not time for that, for as it is, I do not reach Cawnpore until 7 o'clock in the evening.

THE Indian Witness mentions the case of a young man belonging to one of the leading Brahman families of Calcutta, who recently brutally murdered his intelligent and amiable twelve-year-old child-wife. He is said to be one of the most pious youths in Bengal, and it is reported that he went to some sacred shrine to worship after the deed. The Witness adds, "No one thinks that this cold-blooded crime will make outcasts of the rich, cultivated and powerful family, or that their efforts to screen the murderer, will bring opprobrium upon them. *Hindooism judges caste, but ignores conduct.*"

Truly "the light of Asia" is yet too dim to guide souls to righteousness of heart and life.

JAPAN—YOKOHAMA.

DELIGHTFUL TESTIMONY.

Letter from Rev. JAMES H. BALLAGH.

Christmas Eve, 1888. Again it is my happiness and privilege to be able to report the progress of your Union Mission school at this place. "Christmas has really come!" as a little boy visitor said, when the toys began to come off the two beautifully decorated and heavily-laden trees. I remained throughout the literary exercises which, notwithstanding limited preparation, were of a very high order of merit. The invocation in Japanese, was by the native pastor of the Church where most of the pupils attend worship. It was a thanksgiving for God's unspeakable gift, and for the joy that has come to earth with our Saviour's advent. Twenty Japanese young ladies sang an English Hymn, to the organ accompaniment by one of the young Eurasian ladies. This was followed by the entire school repeating in concert in Japanese, the Scriptural account of the Saviour's birth. A hymn by forty girls dressed in bright and delicate shades of color followed. Morioka, recited a poem in English about "The blood that cleanseth from all sin." This was followed by a New Year's Hymn composed by Mrs. Pierson, set to Beethoven's music and sung by thirty young ladies. Next came an original dialogue in English by four freshmen, which was very well done for beginners. This was followed by a hymn by Mrs. Pierson, to the air of the "Last Rose of Summer," in which about thirty young ladies and children took part. Thirteen of the smallest pupils recited and sang "Christ is born." Thirty-five young ladies well rendered Mozart's Gloria. It was a surprise to note that, one of the best voices came from a once very ill-favored and evil-dispositioned Eurasian child, whose features seemed lighted up with a glow of beauty as she threw her soul into her song. A young girl then gave "Some Sentiments about Christmas," in fluent and classic style very much to the satisfaction of her Christian auditors.

What added to my interest was, that she was a timid girl from one of my country districts. An instrumental quartette by four young ladies on piano and organ from Mozart, elicited much praise from the foreign audience. Mozart's Halleluia Chorus by twenty-five young ladies closed the exercises, followed by the Benediction in English by myself.

I could hardly control my feelings when I thought of how the dear Lord must look on these sweet and happy daughters of the morning, the first to start the world's great chorus of rejoicing at His advent to earth eighteen hundred and eighty-eight years ago. How your heart and all the dear workers and Mission Bands would rejoice too, could they have seen that beautiful sight, and heard the proficiency in music. And this is but one of a score of such institutions almost rivaling the parent one, now in Japan.

Your labor has not been in vain in the Lord. And what an impressive comment on our Lord's declaration. "The last shall be first" when these latest of nations to learn of Christ, are the first to welcome His advent!

VACATION LABORS.

Letter from MRS. PIERSON.

January 4, 1889. The day succeeding Christmas, three of my Bible women and myself, went on Evangelistic work into the country, not knowing but that the weather might deter us from going far, as we look for storms at this season. On the contrary, every day during our absence was clear and sunny, although cold. We went North and North-west; our modes of conveyance were cars, jinrikshas and the stage. This last method of traveling is to me exceedingly uncomfortable. It is a long, high narrow box, without springs and with very limited space to sit. It is usually drawn by one or two horses, most sorrowful in appearance, at whom the driver cracks his whip incessantly, enforcing his commands without pity. Nothing but economy would induce me to enter these vehicles, but the rates are very low. The roads were wide and well made, but owing to rain and frost, were in some places

much impaired and rough. We arrived at Konos, the afternoon of our departure from Yokohama. As they had invited, they were expecting us, and a meeting was arranged and appointed at an early hour. I had with me a baby-organ, purchased cheaply at second hand, and found it most helpful in the work. The women who accompanied me, sing pretty well in the native tongue, and we find sacred song, occupies a very important part in all our religious services. We remained at that place two nights, and held four meetings which were largely and quietly attended. We had conversations on the great theme of Salvation for lost and ruined souls, through faith in the Omnipotent Saviour. The lady of the house, where we were stopping, was especially interested, and we trust not without blessed results. It is a matter requiring much time, to recall and recount the particulars of such a journey minutely. Suffice it to say that hundreds of persons were thus reached, the high and low, rich and poor, children and adults. At one place, while a Bible woman was speaking, she said "We are all sinners!" and a Buddhist priest in the audience replied "No, No!" in English. It was an expression of the natural heart in its perverse blindness, the same in all nationalities, ranks and ages. My subject that evening was taken from St. Mark IX. 43-50. After some remarks on the hand, the eye, and foot, their structure and important use, it was my object to show their insignificance in comparison with the immortal spirit, so that the loss of the former were inconsiderable, in comparison with that of the last. In conclusion I remarked that God made man an immortal being and although he has destroyed his spirit, soul and body, by sin, God has not changed his purpose, for these bodies shall rise at the sound of the trumpet. Finally I read the latter part of I. Cor. XV. Chap. The large concourse of people assembled there, were profoundly silent until the last word was spoken, the last prayer offered and the last hymn sung. The seed is sown, its vital principle is indestructible, and the harvest will appear. May God grant it!

NATIONAL FESTIVITIES.

Letters from MISS VIELE.

February 13th. I have been surprised at the way the Japanese have celebrated the adoption of the New Constitution. The decorations have been tastefully arranged, but aside from these, all have seemed like relics of barbarism. Large carts have been drawn through the streets by oxen, which were gaudily caparisoned with flags, and streamers of many colors. On the carts men were dancing to an accompaniment of drums, and other Japanese instruments. The dancing consisted of posing, and legends are told in that way. On many of the streets, rude platforms were erected, and here men with painted faces, and fantastic garments, performed to the evident delight of crowds who gathered around them. The processions of men and boys with painted faces and ridiculous costumes, not marching to the noise of the drum, but shuffling along without any order or system, was a sight for the common people. In the palace at Tokio recently erected, everything was done in the best manner, and Western taste, would have seen nothing of Eastern barbarism. I was fortunate in seeing the palace and going through its 400 rooms, before the Emperor and Empress took possession. The work was all done by Japanese, and is unique in its combination of native and foreign architecture. Every part of the kingdom is represented, by art peculiar to its particular section.

Sunday is now generally observed in JAPAN as a day of rest. The Government establishments are closed on Sunday.

MY CHARGE.

The children here generally study their lessons aloud, and amuse me much. They seem to think that the more noise they make in learning a lesson, the sooner it will be mastered ! Fortunately the Japanese language is soft and very pleasant to the ear, and I often linger at the study door, listening to the sounds which come from it.

CHINA—SHANGHAI.

FIRST CHRISTMAS IN CHINA.

Letter from MISS FRANCES A. SMITH.

January 2, 1889. Friday and Saturday before Christmas, the Chinese began to dress the Chapel. This they always do themselves, buying the greens as their own offering, and they have a great deal of taste when they choose to exercise it.

On Monday, December 24th, we set up our little tree, placing a Chinese and American flag on top, and paper roses, dolls and gay little work bags on its branches.

Our little chapel was filled to overflowing. We had beside our own girls, the three day schools and the Hospital folk also, some who come to the Sunday School. There were about two hundred, a very much squeezed, but radiantly happy two hundred! All our good Chinese teachers were there and helped.

At the appointed hour the exercises began. As we entered, the children rose and sang "Hark the Herald Angels sing." Everything was conducted with great appropriateness, and Miss Brunton deserves praise. The presents were given out in a most orderly manner. Each child in the day schools received a warm garment made from gifts of Miss Brunton's friends, besides other good things and dolls. It would have done your heart good to see the little brown mites trotting off with their precious bundles.

We admitted no one but those with passes, but the sight and sound of our festivities were enjoyed by perhaps fifty more, who took advantage of the windows.

The next day we had our own Christmas. In the afternoon we had a short service and preaching for the Chinese to commemorate the day. A very touching circumstance occurred. A baby was baptized who was brought five days' journey by his poor mother, that he might be baptized here on Christmas Day. His mother is now a widow, and a very earnest simple

Christian. She has suffered a good deal of persecution from her husband's people, because she would not join in the heathenish rites at his funeral, but preached Christ to them. She was very much disappointed when she found that Dr. Reifsnnyder had gone away. We have decided to keep this woman, and employ her as a Bible-reader, and also to teach the girls weaving. We want specially to develop the practical side of their education, and have them learn to do all that they will need in their own homes. We also feel it a privilege to help this poor widow and orphan.

Christmas Day I had twelve of our little girls visit me with their new dolls. I gave them a lesson at playing with dolls!

YEARLY ADVANCEMENT.

January 25th, 1889. The children passed very well in their examinations which were finished yesterday. They recited especially well in their Scripture lessons. Mr. and Mrs. Muirhead came for that part. Mr. Muirhead is of the Scotch or English Presbyterian Mission, and has been here a great many years. He is a venerable fine old gentleman and remembers my father which is pleasant for me. Mrs. Muirhead examined the knitting and sewing and was greatly pleased.

Yesterday we invited Mr. Faber of the Rhenish Mission to examine the classes in "Vung Lee" the literary language. He examined them also in writing the character, and advises more attention to that. They do not write it from memory, quite as readily as perhaps they ought.

We are on the whole, much pleased with the result of this examination. Of course much more may be done in time, but under the circumstances, they do as well as could be expected. Their capacity for learning by heart is astonishing. We want to cultivate the rational faculty more. We have a great many visitors who are passing through Shanghai, or new missionaries. They seem pleased with the order and neatness of the School and also with the singing.

The Sunday school is flourishing. We had more present last Sunday than ever before. There were 177 Chinese present.

There is a very large class of women whom, our Bible woman, Mrs. Tae teaches. I ask your special prayers for this class.

As yet I can do very little. Mrs Tae comes to me Sunday evenings and I have a little lesson for her. She understands some English and seems to enjoy it. I have also a lesson with our boy Fah-fah. I am reading to him a part of the Bible he has never heard before as they have only a small portion of the Old Testament translated in Shanghai. This man was Mrs. Pruyn's personal servant and she so wished and prayed that he might be a Christian. He is coming I truly believe. Do not forget him in your prayers.

THANKS TO THE SHUT-IN SOCIETY.

Letter from DR. MARY GALE.

January 10th, 1889. I have been for some time deeply interested in the "Shut-ins" and their beautiful work. Some little picture cards and paper dolls from them, have been making two little sick girls happy. They had to be banished from the main Hospital because they had measles, and for the same reason we could not let them have anything to play with, so these small gifts helped us out of a dilemma. The scrap-books and cards also sent us by the "Shut-ins," are waiting their turn to please some one. We often use cards to pacify the little ones who from pain or fear are intractable, and they go a great way towards soothing sick children.

Sometimes even the babies here, are instructed to thank you for what you have given them. In their own homes, a doorway means a threshold of two or three inches high, so when a child goes out or in the door from the Dispensary up goes one little foot as high as possible to clear the imaginary board. Such is the force of early training and habit. Is it not a plea for day schools and Sunday schools, to teach young souls waiting to be directed how to walk the paths of peace and pleasantness? It is a pleasant thought, that so many scores of children know by heart the Lord's Prayer, the Ten Commandments, the Creed and many Scripture verses. Must it not give a turn to their thoughts towards the right?

HOME DEPARTMENT.

A Word in Season.

A LADY interested in the work of the Woman's Union Missionary Society, was sitting one day last summer, on the piazza of a cottage by the sea-shore. She noticed a friend at work with some bright red wool, and inquired what she was doing. The reply was "Knitting for the men in the Life-saving Stations." Then followed some questions in regard to the work, and the lady asked for the address to which articles might be sent. Before a month was gone, an appeal came from friends in the place where she was living, for some charitable object for which they could work. She mentioned the "Life-saving Stations," and the result was a Christmas box sent to one station, with scarfs, wristlets and mittens for each man, and gifts for each child, with enough scarfs, and wristlets left over, to supply two other stations. Nor was this all. These friends have resolved that each Fall, they will repeat this same work. In all work for God, shall we not "sow beside all waters," realizing that "A word in season, how good it is."

It is an old saying, and familiar to all of us, that we are living in a great missionary age. This is indeed true, but what our eyes see, is but the dim dawn, compared to the bright and mid-day light of missions, in which our children and our children's children are to live. This day of the redemption of the world approaches, just in proportion as we preach the Gospel to a lost world, and this obligation was laid upon us, by our Lord Himself. Now how are *we* right here, to *go* and preach? The duty rests upon each one of *us*, just as much as it does on anyone who has gone to foreign lands. Many ways immediately suggest themselves, but there is one way often overlooked which lies at the foundation of all, and this is by forming a missionary atmosphere in our homes.

Homes differ, because the families choose different ends in life, and cultivate the spirit which they choose. Now how can we as Christian women cultivate a missionary spirit in our homes?

Can we not keep our own hearts warm with missionary zeal; can we not read some of the missionary intelligence and know something of this great work? Can we not take THE MISSIONARY LINK, the organ of our Society, and let it lie with other magazines on our tables, until our families are at least familiar with its name? Can we not give one hour, of one afternoon, a month, to our missionary meeting, and often mention the "Woman's Union Missionary Society" in our homes? Can we not sometimes at our tables give some little missionary news, and in such ways as these, bring our children into a knowledge of this *great work* of God?

Few women can thus faithfully and perseveringly try to bring the missionary atmosphere into their homes, without finding their own interest increasing, and their children inquiring "What mean ye by these things?"

The great and glorious day of God's redemption of the world, is soon to break, and do we want ourselves and our children to be ignorant of its approach and out of sympathy with it when it is here?

G. W. C.

Printing Fund.

AMONG many methods of spreading the cause of Christ, none has been more popular, or been more productive of lasting results, than the free distribution of Christian literature. Many churches are provided by some liberal member with favorite hymns, or religious leaflets, which given away by thousands, brighten the sick-room, comfort the sorrowful, or strengthen a wavering faith.

Several noble Christian women during their summer travels, carry a variety of attractive, standard religious books, to leave unobtrusively on piazzas or tables of watering-places, that

many, while beguiling an idle moment, may receive blessings to their souls reaching to eternity.

Among our many generous friends, are there not some, who would gladly thus make use of our missionary publications, to foster an interest in the growth of our Redeemer's kingdom, through the dark places of the earth?

The taste for missionary literature like any other, needs cultivation. How few, who had never seen a picture, could appreciate the master-pieces of art, which European galleries offer to a cultivated sight-seer. How little also could one, whose ear had never been opened to the perfections of harmony, understand the wonderful intricacies of a symphony as given in an orchestral concert! Even so, if one has no intelligence about foreign missions, knows nothing of the lands, where the triumphs of the Cross, are daily manifested, how can they enjoy the wondrous tale, which often has the spell of a romance?

To promote this object, our Society publishes its popular leaflets, that in the age where the hurried tide of life, sweeps all too rapidly for reading printing of a more enduring character, a limited page may be enjoyed. Who would like to give towards a printing fund of this character, and then scatter widely, the most instructive and attractive of our publications? Would not you?

S. D. D.

Mission Boxes.

THIS department of our work has grown to such proportions, that the care and labor involved, has become a serious matter, to those who bear the responsibility of packing and shipping gifts to our mission stations. The serious difficulty arises from the season when this must be accomplished—a time when our friends are mainly seeking rest away from the city.

The importance of the gifts as one invaluable method of foreign mission labor, is impressed upon us by our representatives in every land. Therefore we cannot give it up.

We now propose that every Association who renders this valuable help, shall perfect their gifts by preparing them for sea, and paying their proportion of the freight. We reprint the directions.

How to PACK.—To insure a safe journey for dolls, the heads must be carefully-wrapped in a thick roll of cotton, covered with stiff paper, tied on ; the arms and legs must also be wrapped in thick rolls of paper. The box should be packed solid, and lined with water-proof paper for sea. A list of contents should be put near the top of the box, and a duplicate list (having an approximate value attached) sent to room 41. Each one of these items is important, and should be observed minutely in packing articles for a long sea voyage.

Please nail on the box a card directed to J. H. BIGELOW (our carman), Bible House, New York, Ninth Street side, who will store these boxes for shipment and print the foreign address on the box.

CHINA AND JAPAN BOXES must be ready to ship the first day of August, and INDIA boxes the first day of September.

Addresses for Mission Stations :

Miss L. M. HOOK, Doremus Zenana Mission, 140 Dhurumtollah Street, Calcutta, India.

Miss E. HATCHELL, 4 South Road, Allahabad, India.

Miss E. C. EBERLE, American Union Mission, Cawnpore, India.

Dr. MARY GALE, Bridgman Memorial Home, Shanghai, China, West Gate.

Mrs. L. PIERSON, 212 Bluff, Yokohama, Japan.

Instructive Hints.

MISS CADDY writes : We are very glad to have China dolls this year instead of composition, as the latter are not as favorably received, and they do not last so well in this climate. The scrap-books, soap and wash-rags I am very pleased to see ; and the combs and sachets, are sure to give very great delight to those who are fortunate enough to win them. The combs are a particularly happy thought ! I do not think a single child *owns* a comb for her especial use. There are generally one or more combs to be found for use in a household. Few girls ever attend to their own hair. The mother or some relative, combs and dresses the hair of the girls of the family, once in two or three days or

once a week. This is more than the Almora girls can boast of; their hair is combed and dressed only once a month! Bengali girls have very thick long hair. It is drawn tightly back from the face, and plaited and coiled up in a more or less fanciful knot. If you wish a suggestion I would say, that combs and small looking-glasses would greatly delight the children, and be of real use to them. I would also suggest, that some of the work-bags be made rather large. If you would like to send a few pieces of print, a yard or more in length, and specify that you would like the girls who have learned to sew, to make them up for the poor children in the school, it would be helpful in teaching the girls to think of, and do for others. Wools and canvas, are always useful. So many parents are indifferent about what their girls learn, and are unwilling to spend any money on them. They have to buy all the books and most of them pay a small fee, but oh! so very small. We have to wait weeks and weeks, before a few pice for work materials will be paid, and sometimes they refuse to pay at all. You would think they would be pleased when their girls pass well in a standard, and are put up into a higher one. They are pleased at first, but when it comes to paying for the new and more expensive books, it is another matter. They even sometimes withdraw the girls from school saying "It is no use wasting so much money on them they will soon be married." But there is an improvement even in this respect. We can notice a marked change even within the last ten years.

The Missionary Link a Preacher.

A BUTCHER'S boy in Brooklyn received a copy of our MISSIONARY LINK from a lady. He was a wild unruly fellow, and at last was sent to the "House of Refuge." Our little messenger was carried with him, and one day he gathered other wayward boys around him, who alas! were sharing his correction, and began to read aloud to them, the inci-

dents told by our missionaries in the far East. At last he was discharged, and meeting the giver of the LINK said to her, "Do you know, I read all your little book to the boys in the 'House of Refuge' and we determined we would turn over a new leaf. We think if good ladies love Christ so much, they are willing to go away from home to tell the heathen of Him, we ought to be ashamed to be bad, living right here in Brooklyn, where we know all about Him and yet have never shown Him our love."

Circulating Library.

IT may not be known to our friends, that we have a number of instructive, and attractive books on foreign missions throughout the world, which we are happy to loan those who are desirous of becoming well-informed on this subject. These can be procured, by personal application at 41 Bible House.

The Crisis of Missions.

BY REV. ARTHUR L. PIERSON, D.D.

CARTER & BROS.

NO man living is a better authority on missions than is Dr. Pierson, and his knowledge set on fire by enthusiasm, makes this little volume most inspiring and convincing. How true it is that "to know the facts of modern missions is the necessary condition of intelligent interest!" The facts which he marshals before us; the providential opening of doors in India, Burmah, China, Siam; the preparation of the church at home; and the wonderful results "which make the march of modern missions the marvel and miracle of these later days" must kindle enthusiasm in every Christian heart.

MONEY, CHECKS, POSTAL ORDERS for this Society made payable to Mrs. Rufus Waples, Room 41 Bible House, N. Y.
[POSTAL NOTES made on Station D.]

MISSION BAND DEPARTMENT.

How a Chinese Boy Loved His Grandmother.

BY MARY GALE, M.D.

THE same beautiful world is here as with you. Is it not wonderful how God fills the earth with beauty that His children may be happy though He knows that many will abuse His gifts, and worship the creature more than the Creator?

China is a lovely land and the people are strong and intelligent, but they would not have God to reign over them ages ago and they have been going away away from Him ever since. God loves them still and will yet bring them back to Himself; the name of Jesus shall yet be exalted here. I will tell you of something which came to my notice a few weeks ago, for it will show you that there is heroism even among the boys here. I was one afternoon looking after the daily patients in our Hospital. China's New Year was drawing near. It was cold and the roads were wet and rough, so the patients were few, but there was quite a little excitement about the entrance of a boy ten years old with his father. Even our old gateman followed them, to tell me the boy had cut his finger—which was quite unnecessary, as I quickly found out why they came to me. He was a fine boy with clear skin and eye and a calm resolved look on his face, which I soon learned was the look of a martyr. He gravely undid the little finger of the left hand and showed me a perfectly clean cut between the first and second joint. It looked as though a sharp knife had cleaved it at one blow. But it was not a knife, and you could never guess what did it. It

was a pair of scissors, and in the boy's own hands. He had himself cut clean through flesh and bone. And for what do you suppose? This is the strangest part of my story. He had a grandmother, and he loved her as boys do at home, but she fell sick, and the little fellow cut off his finger that she might eat it, and be made well. You could not help loving the little fellow for it, could you? How much sweeter is the faith of the Christian—"The prayer of faith shall save the sick, and the Lord shall raise him up." If that same boy had brought his grandmother to the Saviour in believing prayer, trusting the Lord to hear, and grant or refuse his request as seemed best, he would have been a greater hero. He dared the pain of physical suffering sure of applause, but if he had bowed his whole nature to the will of the unseen God would that not have been better? I wish I knew if the Grandmother recovered, but the boy never came back.

New Year in Japan.

BY J. N. CROSBY.

NEW Year in Japan, is the gayest festival of the year, and the one most universally observed. Preparation is made for the festive season, by a grand cleaning, and a settling up of accounts. The latter is very generally observed by all classes of the people. Everyone seems anxious to pay their creditors, so that there is no duning of debtors required. Having therefore had a good housecleaning, and paid their debts, they decorate their houses by hanging a wide straw fringe across the front, over the doors or from the eaves, and fastening up a tall young bamboo tree at each corner. Strips of white paper, are also hung on the fringe, to keep away evil spirits, I have been told.

When the New Year arrives, all work is laid aside, and the people old and young, give themselves up to amusements of various kinds, for three days, and some even for a week. Domestic matters are so arranged, as to allow each servant to have at least one day free, and the utmost gaiety and good nature prevails. Flying kites is a favorite amusement of this season, not with the boys only, but men too; and before nearly every door, groups of men, women and children can be seen, playing a game that corresponds with our battledore and shuttlecock.

Earthquakes in India.

S. DUTT, IN CALCUTTA.

HAVING had here quite a severe shock of earthquake, it came into my mind to describe in a letter to the Bands what the people of this country attribute earthquakes to. They consider that this Earth is being borne up by a huge Serpent having several heads, and when one head aches or is tired, it transfers the Earth to another head, and the movement this causes, is the "quake" we feel. As soon as an earthquake occurs, the people, especially the women, look among their provisions to see if they can find a sweetmeat, rice, a plantain, or some such thing to give as an "offering to the Serpent" who holds the earth on his head. They lay the things in the corner of a room, and at once begin to ring bells and blow through conch shells, to invoke the Serpent to accept at their hands, and be appeased. In this way they made a noise the other night though it was 11 P. M. The sad part of this superstition is, that the people of this country do not know their Preserver, but in their blindness "bow down to wood and stone," and imagine vain things.

BUSINESS DEPARTMENT.

NEW BANDS.

"King's Children," Grace Church, Ref. Epis., Scranton, Pa.
The Little Messengers, Newark, N. J. *Omitted in Annual Report.*

NEW LIFE MEMBERS.

Miss Mary Doremus Safford. By Miss Mary Haines Doremus, N. Y.
Miss Florence Ogle. "Ministering Children Band," Baltimore, Md.
Mrs. Julia C. Price, { "Earnest Workers," Roselle, N. J.
Miss Elsie H. Blancke, {
Miss Ella Beardslee. "Nimble Fingers," Millstone, N. J.
Mrs. Harriet C. Billings. "Real Folks," Hatfield, Mass.
Mrs. W. M. Kemp. Ladies' Aid Soc. of 16th Baptist Church, New York.
Mrs. J. M. Ferris, {
Mrs. Martha T. Spofford, { Strong Memorial Band, Flatbush, L. I.
Mrs. Ida S. Antonides, }

BOOKS RECEIVED.

The Great Value and Success of Foreign Missions. By Rev. John Liggins. Baker & Taylor, New York.

New Leaflets. { Mission Band, ex-Zenana.
{ "Within the Walls."
{ The Petted Daughter.

DONATIONS FOR MISSION BOXES.

East Penham, Vt.—Miss Bessie Varnam, four aprons, patchwork, stationery, pictures, etc.

Albany.—Miss Douw, two volumes.

Bridgehampton, L. I.—Miss Corwith, package.

Friends in New Haven.—Six koortas, six aprons.

Princeton, N. J.—Miss Stevens, five skirts, fifty jarmars, twenty-seven koortas, twenty-four handkerchiefs.

China.—New York.—Mrs. Bryan, linen, one scrap-book.

Brooklyn, N. Y.—Picture for R. B. Hutchinson bed.

Cranford, N. J.—Nellie and Mamie Littell, eight scrap-books. Pictures from Mrs. Lohrman.

India, Miss Gardner.—Roselle, N. J.—Earnest Workers, ten yards calico, eight skirts.

Syracuse, N. Y.—Mrs. W. A. Judson, eight skirts and twelve jarmars.

Washington, D. C.—Mrs. H. Le Conte, twenty koortas, eight dolls, six bags, four pillow-cases, six cakes of soap, three pin-cushions, three mats, umbrella bag, six combs, six scissors, four hanks of wool, eight knitting-needles.

New York.—Washington Heights. Helping Hands, fourteen koortas, twenty-one jarmars, twenty-one skirts, patchwork and pictures.

Yokohama.—Boston, Mass.—One set of Andrew Murray's books, from S. L. W.

RECEIPTS of the Woman's Union Missionary Society from
February 1st to April 1st, 1889.

NEW HAMPSHIRE.

Wakefield, "Willing Hearts,"
per Miss H. Dow, for Miss
Gardner's work, 33; In Me-
morial, 10, . . . \$43 00

MASSACHUSETTS.

Amherst, Mrs. Prof. Morse, . \$10 00
Boston, Boston Branch (see
items below), . . . 59 30
Hatfield, "Real Folks," for
child in Bridgman Home and
to const. Mrs. Harriet C. Bil-
lings' Life Mem., . . . 50 00
Northampton, subscribers, per
Miss M. A. Allen, . . . 56 00
\$707 30

CONNECTICUT.

Bethel, Miss Frances Seelye, . \$5 00
Farmington, Mrs. H. C. Wood, 4 50
Greenwich, Mrs. Washington
Choate, 5; Misses Miriam
and Helen Choate, for Dr.
Reifsnnyder's work, 1.25, . . 6 25
Guilford, "Lily" Band, per
Mrs. H. E. Fowler, . . . 20 00
New Haven, per Mrs. F. B.
Dexter:
Miss Apthorp, 5; Miss Bald-
win, 2.50; Mrs. Dr. Bronson,
5; Misses Bradley, 4; Mrs.
Dr. Crane, 2; Miss Daven-
port, 10; Mrs. F. B. Dexter,
10; Mrs. J. M. B. Dwight, 1;
Mrs. D. C. Eaton, 2; Misses
Edwards, 1; Mrs. Henry
Farnham, 10; Mrs. Nelson
Hall, 2; Mrs. Saml. Harris, 1;
Miss Hillhouse, 5; Mrs. J. M.
Hoppin, 3; Mrs. Fred'k Ives,
2; Miss M. W. Kimball, 1;

Miss M. A. Marshall, 2; Miss
H. Starr, 2.50; Mrs. Thomas
Wells, 2; Mrs. J. D. Wheeler,
20; Mrs. Edw. Perkins, Hart-
ford, Conn, 3, . . . \$96 00
New London, New London Aux.,
Mrs. Walter Learned, . . . 1 00
\$132 75

RHODE ISLAND.

Providence, subscribers in St.
John's Church, per Miss An-
drews, Mrs. Crawford Allen,
1.50; Miss C. L. Andrews, 1;
Mrs. Wm. S. Barton, 1; Mrs.
Truman Beckwith, 1; Miss
Jennie M. Clark, 3; Miss
Stockbridge, 1.50; Miss
Carhle, 2; Mrs. Henry New-
comb, 1; Mrs. H. G. Russell,
10; Mrs. F. E. Richmond, 3;
Mrs. J. C. Brown, 10, less \$5
for MISSIONARY LINKS, . . \$39 00
Per Miss M. S. Stockbridge:
Mrs. F. N. Seabury, . . . 5 00
Per Miss C. E. Green:
Mrs. G. I. Chase, 10; Mrs.
Woods, 10; Mrs. Jessie Met-
calf, 5; Miss Benedict, 5;
Miss Beckwith, 5; Miss E. G.
Hail, 5; Mrs. G. C. Robinson,
4; Mrs. and Miss Green, 10;
Mrs. J. H. Appleton, 2; Mrs.
Thos. Durfee, 3; Miss Dur-
fee, 2; Mrs. J. A. Brown, 2;
Mrs. Shedd, 1; Mrs. Ham, 1;
Mrs. Washburn, 1; Mrs. Dr.
Ely, 1; Mrs. Peter Church, 1;
Mrs. H. Church, 1; Mrs. C.
C. Burrowes, 1; Mrs. F. S.
Bailey, 1; Mrs. A. N. Arnold,
1; Mrs. E. A. Hall, 1; Mrs. A.
F. Pierce, 1; Mrs. W. C.

Green, 1; Miss Granger, 1;
Mrs. T. J. Morgan, .50, . \$76 50
Mrs. Lucius Green, . 10 00

NEW YORK.

\$130 50

Albany, Albany Branch (see
items below), . \$57 00

Bridgehampton, D. M. Miller
Memorial Band, for Addie
Hand, Bridgman Home, . 15 00
Miss S. Corwith, . 1 50

Brooklyn, Mrs. J. W. Hutchin-
son, . 4 50

Plymouth Church Foreign
Miss. Soc., Miss E. C. Stough-
ton, Treas., . 187 00

Clinton Ave. Cong. Church,
for supt. of missionary (see
items below), . 522 50

Cold Spring, "Hillside" Band,
per Miss Wilson, for Miss
Ward's work, . 3 00

Coxsackie, Miss E. F. Spoor, . 4 50
Miss A. G. Fairchild, . 4 50

Flatbush, L. I., Strong Memo-
rial Band (see items below), . 98 00

Glenville, Hope Band, per Miss
J. Harmon, . 5 00

Hamilton, Mrs. John Drill, . 1 00

New York, Seventh Ave. Miss.
School, per Mr. D. E. Haw-
ley, for Sarah Vernon schol-
arship, Calcutta, . 30 00

A friend, . 25 00

Miss Van Vorst, an. sub., . 100 00

Mrs. H. S. Wood, an. sub., . 10 00

" W. E. Matthews, an. sub., . 10 00

Ladies' Aid Soc. Sixteenth
Baptist Church, per Mrs. W.
S. Mikels, to const. Mrs. W.
M. Kemp's Life Mem., . 25 00

Per Mrs. W. G. Lyon:

Mrs. Jas. Brown, 10; Mrs. W.

G. Lyon, 3, . 13 00

Miss M. J. Daggett, . 5 00

Mrs. J. M. Farr, . 20 00

Per Miss Driggs:

Miss A. M. Ross, 9.50; Miss

Pomeroy, 1.50; Miss Driggs,

1.50, . 12 50

Miss Margaret Collins, an. sub., . 20 00

Mrs. Z. Stiles Ely, an. sub., . 50 00

" Mary S. Wood, per Mrs.

D. S. Taber, . 10 00

Amity Bap. S. S., per Miss

Emma J. Winslow, . 14 76

Ladies' Miss. Soc. South Ref.

Church, Miss E. L. Suydam,

Treas., . 100 00

Unknown, . 180 00

J. H. I., . 1 00

Plattsburgh, Subscribers per Mrs.

M. K. Platt: Mrs. D. E. Sophie

Annis, .50; Mrs. F. B. Hall,

10; Mrs. J. H. Myers, 2; Mrs.

Thompson, 1; Mrs. J. Nich-

ols, 2; Mrs. T. Letson, .50;

Miss D. Wood, 1; Mrs. Kava-

nagh, 1; Miss M. E. Parker, 1;

Mrs. Lafore, 1; Mrs. J. Mar-

tin, 1; Mrs. G. F. Bixby, 1;

Miss H. Curtis, 1; Mrs. Bris-

sette, 1; Miss Mary Manning,

1; Mrs. J. Velsey, 1; Mrs. W.

Chappell, 1; Mrs. D. S. Kel-

logg, 1; Mrs. C. H. Moore, 1;

Mrs. M. K. Platt, 10; Mrs. M.

P. Myers, 5; Miss H. Augus-

tine, 2; Miss Augustine's S.

S. class, 1; Mrs. P. S. Palmer,

1; Mrs. Rowe, 1; Mrs. Jas.

Bailey, 1; a friend for Lenia,

Calcutta, .50; Mrs. A. B. Staf-

ford, .50; Mrs. Ellenwood, .50, \$101 00

Poughkeepsie, "Crosby Bd." 2d

Ref. Church S. S., Mrs. G.

W. Candee, Treas., for Nan-

nie Van Vliet, 1888 and 1889, . 150 00

Syracuse, Per Mrs. Rob't Town-

send for children in Yoko-

hama: Mrs. H. Andrews, 3;

Mrs. J. B. Burnet, 2; Mrs. J.

P. Brummelkamp, 2; Mrs. H.

Babcock, 2; Mrs. R. A. Bonta,

2; Mr. F. Bonta, 1; Mrs. H.

Chase, 1; Mrs. George Green-

way, 1; Miss Nottingham, 2;

Mrs. Wm. Judson, 3; Mrs.

Edw. Judson, 2.50; Mr. E.

Kenedy, 3; Mrs. J. Marsel-

lus, 2; Mrs. Geo. Leonard,

2; Mr. Burnet Nash, In Me-

morial, 2; Mrs. John Nich-

ols, 2; Mrs. Pettit, 1; Mrs. N.

Graves, 3; Mrs. C. Redfield,

2; Mrs. C. Stevens, 2; Miss

K. C. Bruyn, 2; Mrs. Rob't

Townsend, 2; Mrs. Geo. Rob-

erts, 2; Mrs. F. Walch, 3;

Mrs. Rexford, 1; Mr. R. G.

Wynkoop, 5; Mrs. Jonathan

Wynkoop, 2.50; Mrs. Jas.

Wynkoop, 1; Mrs. Wilcox, 1;

Mrs. Burnham, Irvington,

N. Y., . . . \$62 00

Infant Class of Ref.

Church S. S., . 15 33

S. S. Missionary Associ-

ation, . 26 54

Birthday collection, . 16 13

For Bible Reader,

Shanghai, In Memor-

iam, Mrs. Frederick

Townsend, 10; Mr.

Fred'k Townsend, 10;

Mrs. Howard Town-

send, 5; Mrs. J. B.

Burnet, 5; Mrs. Rob't

Townsend, 25, . 55 00 175 00

Utica, Mrs. F. H. Dering, . 50

Whitesboro', "Gardner" Mission

Band, per Mrs. Philo White, . 20 00

\$1,976 26

NEW JERSEY.

Deams, Miss M. L. Nichie, In

Memorial, S. N. H. for M.

W. Hospital, . . . \$5 00

Elizabeth, "Twenty Minute Soc."	
per Mrs. S. H. Clarke, . . .	\$16 00
Hackensack, S. S. 2d Ref. Church,	
Mr. J. R. Banta, Treas. for	
Miss Ward's work, . . .	100 00
Millstone, "Nimble Fingers"	
Band, Miss Anna Smith,	
Treas. for "Anna Smith	
Beardslee" and towards con-	
stituting Miss Ella Beardslee	
Life Member, . . .	30 00
Morristown, Miss Ella M. Graves	
for Bible Reader, . . .	250 00
Mrs. F. W. Owen, . . .	200 00
Morristown Aux., Miss M. H.	
Maury, Treas.: Collection,	
for Dr. Reifsnnyder's work, .	21 00
Per Mrs. R. R. Proudfit for	
traveling expenses of mis-	
sionaries, 5.55, . . .	
S. S. classes of Miss Sophia	
Hammel and Miss Hannah	
Thoman for Sarah Vernon,	
Calcutta, . . .	14 00
Newark, Per H. E. B., . . .	314 95
Nutley, Miss M. Toler, . . .	50
Princeton, Miss S. Stevens for	
Medical Home and Maternity	
Hospital, Shanghai, . . .	8,000 00
Roselle, "Earnest Workers," per	
Mrs. D. W. Berdan to consti-	
tute Miss Elsie F. Blancke	
Life Member, . . .	32 50
South Orange, Through F. M.	
Committee of R. E. C. for Mis-	
sion work in Cawnpore, Mr. C.	
Morrison Acting Treas: Miss	
Bands of Holy Trinity R. E.	
C. Phila., Rev. Forest Dager,	
Rector, viz: Hoffmann Bible	
Class, 12; "Matthew H. Craw-	
ford" Memorial Band, 34.50;	
"Thos. H. Powers" Band,	
6.50; "Chas. Emory" Band,	
12.50; "Christian Workers"	
Band, 20; Infant Department,	
3.36, . . .	88 86
S. C. Brinckle, M.D., Greenville,	
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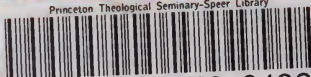
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